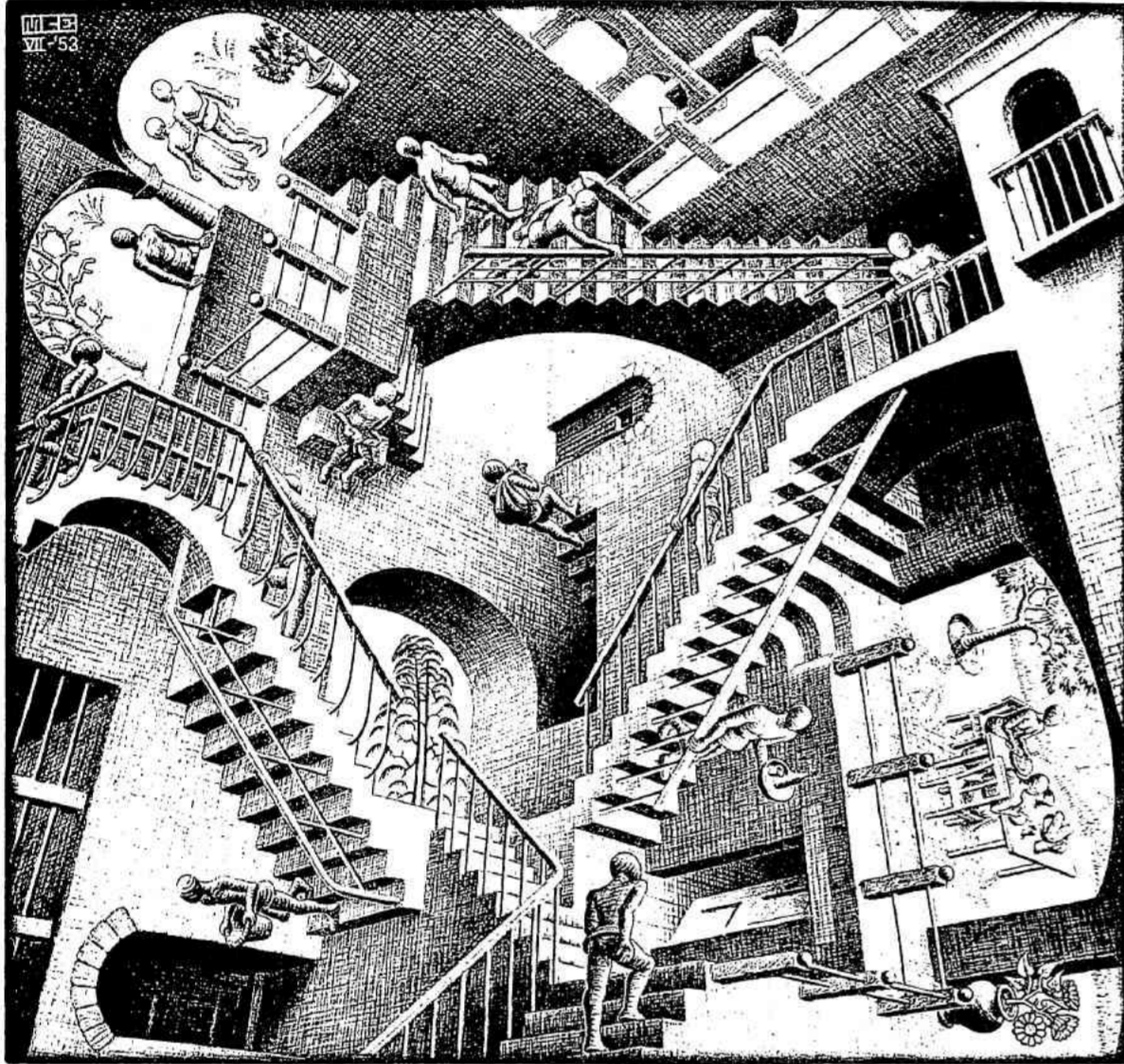


10/10 COMMITTEE



GETTING NOWHERE FAST

As you know, at the meeting of the Board last term, at which 200 students were present, the academic hierarchy was forced to accept the proposal for a Committee to discuss the implementation of the demands.

That Committee is now in existence and consists of 10 students and 10 academics — for this reason it is known as the 10/10 Committee. It has now been meeting for well over a month. At its first meeting, only two decisions were taken: the date of its next meeting and a call for submissions. Subsequently, the student members of the Committee presented a laboriously produced 30-page document on the means whereby the demands could be implemented. At its second meeting, this document was discussed — at length. The academics objected that its language was too 'radical', and for the most part refused to accept it. At its last meeting, some 20

concrete proposals for implementation were put forward by the students. Only 2 of them were discussed and even then, a vote was deferred.

For their part, the academics, when they are not objecting to student proposals, spend most of the Committee's time discussing whether the 4 demands are 'desirable' or not. This of course is not what the 10/10 Committee was set up for; its purpose is to discuss implementation, not desirability. The Committee is meant to report to the Board in July. But some members of the academic side have suggested that this could be *ignored* and that the Committee could meet *all year*.

At the Students' Association meeting last Wednesday night, a motion was unanimously carried, reprimanding the 10/10 Committee for its inaction and stating that unless a substantial recommendation on the first demand — equal staff/student representation in the determining of course content — came out of

its next meeting, the Association would not extend the terms of the student members beyond the end of that meeting. The purpose of this motion is to remind the Committee that the movement which produced it is still in existence, and is waiting for some sort of result to its campaign. It is to be hoped that the motion will spur the 10/10 Committee into action, and that the desired recommendation will be forthcoming.

But if no such recommendation comes out of the Committee's next meeting, then the Students' Association motion will go into effect — the student members' terms will not be extended; and if that is the case, other action will obviously be necessary to press for our demands.

The proposals of the student members on the Committee are in themselves a significant compromise on the 4 demands. The students have suggested a Departmental Committee which will, subject to

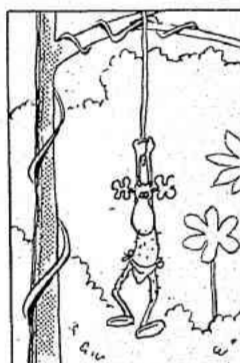
approval of the higher bodies (particularly the Faculty), decide matters of course content, course offerings and assessment with staff and student having equal voting strength. They have also suggested procedures whereby decisions, except in cases of dispute, can be made at a *unit* level. Thus, students in a unit will suggest and discuss with staff major changes for the following year or semester and these proposals (particularly where there is dispute) will be further discussed and decided upon at a democratic Departmental Committee. At the beginning of a unit, students and staff will discuss assessment and course emphasis, and where agreement cannot be reached, the matter will be discussed and decided upon by the Departmental Committee.

This thrilling piece of photojournalism is continued on page 3.

LETTERS

Dear Sir,

I would like to make several points in reference to the university housing policy as it exists now. At the moment the university cater very adequately for several sections of the postgraduate sector, both married and single, who hold either Commonwealth or ANU scholarships. Excluded from this sector are: de facto couples, one or both of whom are studying; Colombo Plan students and students supporting themselves without a scholarship; and students who married after the commencement of their studies. In most cases, the students who are excluded or rated on a 'B' classification by the housing policy, are the ones who are most in need of the facilities the university offers. Under the present scheme, a married postgraduate student may have a wife or husband in full employment and therefore be amply able to afford to obtain accommodation outside the campus, but only secondary consideration is given to this aspect. If the scheme exists as a service to students who are in need of accommodation and are financially or for other reasons unable to find accommodation outside the campus, surely the basic and primary criterion for eligibility should be that need. It would seem to me a contradiction in terms to provide accommodation to only those who fit in to certain acceptable categories as laid down by the university, as it is those, in many cases who are least in need of the aid offered. Is the function of the housing scheme to provide for needy students or have I been misled?



1 Church St.,
Moonee Ponds,
Victoria 3039
Australia.

Mrs R.M. Nixon,
The White House,
Washington D.C.
USA

Dear Pat,

Just a little note of sympathy in your time of unfortunate distress. The Lord sends these things to try us; we all have our little crosses to bear. We women must stand behind our men in their time of terrible tribulation; I'm sure Dicky after a day in the Oval Room needs the comfort of your wifely bosom. Remember that every cloud has a silver lining, and who will remember all this in a hundred years time?

It may be a comfort to you to know that you looked lovely the other night on the screen in the tasteful puce Shantung three-piece. And that \$30,000 necklace, the one that the Women's Weekly mentioned was a gift from the late, but ever-gracious President Pompidou, went with your off-white weasel-skin clutch bag so nicely. You are remarkably well-preserved for a woman of our vintage, and I don't know how your figure stays

so willowy when one considers all the rich food you have to eat, to be polite, at your social engagements. It must be tiring having all those late nights in your capacity as the First Lady. But somebody has to do it and you do it with such charm and grace; your femininity is such a credit to Dicky. I'm sure the photos don't do credit to his looks.

We in the Antipodes, are having our own little problems at the moment. Our dear PM, Gough, and our own First Lady, Marg, are breathlessly awaiting the final count. Norm and I hope they emerge triumphant from their rough trot. After all is said and done, Gough's all there upstairs and Marg just shows you how far a tall, plainish woman can go if she's got a sense of humour and likes people. Why, just last night I saw a clip of her being so chatty opening the Rooty Hill Home for Disabled Mariners and Blind Soldiers. I'm sure it upset her but she carried it off beautifully. So poised! I really don't think Billy Snedden has the presence to be leader of our untamed but great nation. Auntie Mable says his eyes are too close together to be trusted.

Barry's planning a little jaunt in one of those new 747's later this year. I hope he doesn't crash or get hijacked. There's been so much trouble in the air lately. It's still all paper at the moment, of course. He'll have to work some overtime to manage the deposit as things are very tight here. I've been a bit worried about Barry this year, he's got such a lot on his plate. He bears up very well, of course, but he's a bit on the pale side as he has so many late nights out with the boys, but Norm and I reassured his mother that it's preferable that he sow his wild oats now than when he has responsibilities. Cheryline, Molly and Ted's second born, is a nice quiet girl. She's got a lovely complexion and makes all her own clothes, even draughting the patterns. Barry's so fond of his younger sister, he even escorted her to the Tennis Club Annual Round Robin Ball and he hates dressing up. She looked a picture. Norm agreed with me.

Well must fly, I have an appointment for my weekly wash and set at Vanity Faire down at the new Boulevard Arcade with Con who I'm very pleased with. He does a lovely piece of work, perms as well as sets and he's always happy to do an emergency repair job when our invitation has been delayed in the mail. Do you have problems with the mail over there? There's been quite a deal of trouble down at the Redfern Exchange, I don't know why it's built down there, not a very nice area at all, with the sorting machines indiscriminately chewing up literally thousands of letters. Norm tells me that there are ghettoes of blacks no more than a few feet from the front entrance to the Exchange. From the car he has witnessed many a drunken street fight and often says heaven help the white or yellow who descends trustingly into those alleys of an evening and fancies he will be treated with respect.

Hoping your not too down in the dumps and that whatever the outcome, remember marriage is something of a lucky dip, you never know what you're going to end up with.

Your devoted Austral correspondent,
A. Edna Y. Everage
(Mrs Audrey Edna Yvonne Everage)

P.S. Hope your little feminine problem mentioned in the Ladies Home Journal has cleared up. These things can be nasty, to say the least, and at times very uncomfortable. I find that bleach removes the fungus from the bathroom tiles.

ARTS COUNCIL OF AUSTRALIA ACT DIVISION

WINTER POETRY

A Series of Poetry Readings are to be held in the University House Common Room at 2.30 pm Sundays. Admission \$1.00. Students 50 cents.

- 23.6.74 JUDITH WRIGHT
Selection of her own Poetry.
- 7.7.74 JAMES McAULEY
Selection of his own Poetry.
- 21.7.74 SOME RUSSIAN POETS
A Discussion by various Canberra Poets.
- 4.8.74 PENELOPE THWAITES. MICHAEL THWAITES
Music and Poetry Programme
- 18.8.74 RODNEY HALL
Selection of his own Poetry
- 8.9.74 CLIVE SANSOM
Selection of his own Poetry

TRIPPED LATELY?

If so, please let us know about it. We're dying to hear about your travels on a minimal budget both locally and overseas. We're now collating info. re. cheap eats, accommodation etc. for use by future brother-trippers. Also we're particularly interested in information regarding alternate means of transport e.g. via local cattle-boat in Indonesia.

Believe word-of-mouth method superior to cold, hard logic of tourist guides.

If you can assist us, muchly appreciated.

Please contact: Chris,
AUS Travel Service,
84 Cleveland St.,
CHIPPENDALE. 2008 NSW

THE AUSTRALIAN NATIONAL UNIVERSITY UNIVERSITY COUNSELLING SERVICES

Individual assistance available
in Mathematics, Essay Writing, English Expression, Efficient, and Study Skills
from

The Communication and Study Skills Unit
Kingsley Street Cottage. Call in or phone (49)2972 for appointments.

THE AUSTRALIAN NATIONAL UNIVERSITY UNION NOTICE TO ALL MEMBERS

1. In accordance with Section 11, sub-section (1) (h) of the Constitution I give notice that it is necessary to hold an election of ten members of the Union Board of Management by the general membership of the Union.
2. Persons eligible to vote are every ordinary and life member of the Union, except a person suspended from membership under Section 9, sub-section 2, of the Constitution during the period of his suspension.
3. There are ten seats to be filled. The members elected will hold office for one year from Thursday, 1st August, 1974.
4. I invite nominations of persons for election. Each person nominated must be an ordinary OR life member of the Union, unless his eligibility has been rendered invalid by Section 2, para. B of the Election to the Union Board of Management Rules.
5. Nominations must be made on a form prescribed and available from the Executive Officer and shall be signed by at least two members of the Union eligible to vote at an election and shall contain a written statement of the nominee's willingness to act, if elected.
6. Nominations must reach me by 4 pm on Friday, 21st June, 1974. They should either be delivered to my office in the Union or posted to the Returning Officer, The Australian National University Union, Box 4, GPO, Canberra, 2600, ACT. In either case the envelope should be clearly endorsed "Nomination for Union Election".
7. A list of persons qualified to vote and the relevant provisions of the Union Constitution and the Election to the Union Board of Management Rules may be consulted at my office and will be made available to any member on request.

M.T. Wright,
Executive Officer,
Secretary to the Union,
Returning Officer,
8/6/74.

Amongst other proposals, the students have suggested certain *guarantees* on student choice of assessment:

"That no one form and/or item of assessment which students and staff agree in the first 3 weeks of the course is not intrinsic to the objectives of the course be compulsory. If a form of assessment is intrinsic to the objectives of the course, there should be a choice of items."

The students are also pressing for staff/student equality of voting strength on Faculty.

It can be seen that the student pro-

posals are the most moderate practical suggestions which are consistent with the demands the Board has adopted as 'desirable objectives', and which will not turn the university upon its head and institute student power or even a democratic university.

The Students' Association has made it clear that it feels that its representatives have been if anything, too moderate and it will certainly not tolerate any further compromise. It does seem however, that the Committee's recommendation will at best endorse the proposals with regard to the unit and departmental

Committee (although on current performance of the staff on the Committee, even this seems unlikely). This would leave a completely staff-dominated Faculty which could overrule Departmental Committees whenever their recommendations did not have the support of the majority of staff. This would be completely contrary to the demands the Board has accepted.

Tied to the difficulties an inadequate report of this Committee will create (even assuming its adoption by the Board), is the possibility (and in certain areas, the probability) of amendment

and rejection by Faculties and Departments. This makes the prospects of adoption within the established University structure remote. This makes it imperative that students organise to circumvent and alter the normal processes of decision making on this issue.

David Lockwood
Julius Roe.

TALES OF THE TOAD

In 'late March' (actual April 1st) approximately 100 students moved into Toad Hall: officially known as the Fourth Undergraduate Hall of Residence. The building at the time was supposedly half complete; however, in the 'completed' half there was no power for several days, and it is only today (Tuesday 18 June) that the inhabited half is being officially inspected and taken over as complete by the Property and Plans Dept. of ANU. Rebates have been allowed for this first ten days. For those who don't know, Toad Hall is situated on the corner of Barry Drive and Kingsley St., with Sullivans Creek running on its back yard.

For a rent of \$10 per week, inmates are supplied with a bedroom containing a bed and blankets, desk, 2 bookshelves, open wardrobe and a curtain. They

also have use of a common kitchen and bathroom around which 5 or 10 of these bedrooms are grouped. Size of kitchen and number of bathrooms are dependent on the number of bedrooms.

Cleaning of the bedrooms is left up to those who live in them, and student cleaners are employed by the university to look after the kitchen, bathrooms and common lounge areas.

At present Toad Hall is governed by an Interim Governing Body consisting of students and staff. The majority of the members of this body are residents but only 3 of these are at present elected, the others being appointed by the VC. This will be changed once the 2nd half of the Hall is complete when elections for the first Governing Body will be held. The composition of this body will probably be 6-8 residents, SA President and

2-3 staff appointees. Day-to-day business at Toad is taken care of by the Secretary-Manager, Jane Day.

So much for the facts. How does the arrangement work out in practice? There have been problems with security to date. With large numbers of people living together and not really knowing who the others in the group were, quite a bit of ripping-off of food occurred in the early weeks - people just walked in and took stuff from the fridges. This has stopped now, and intra- and inter-group rip-offs seem practically non-existent. Food seems to be working out cheaply, especially as large numbers of people are now cooking together.

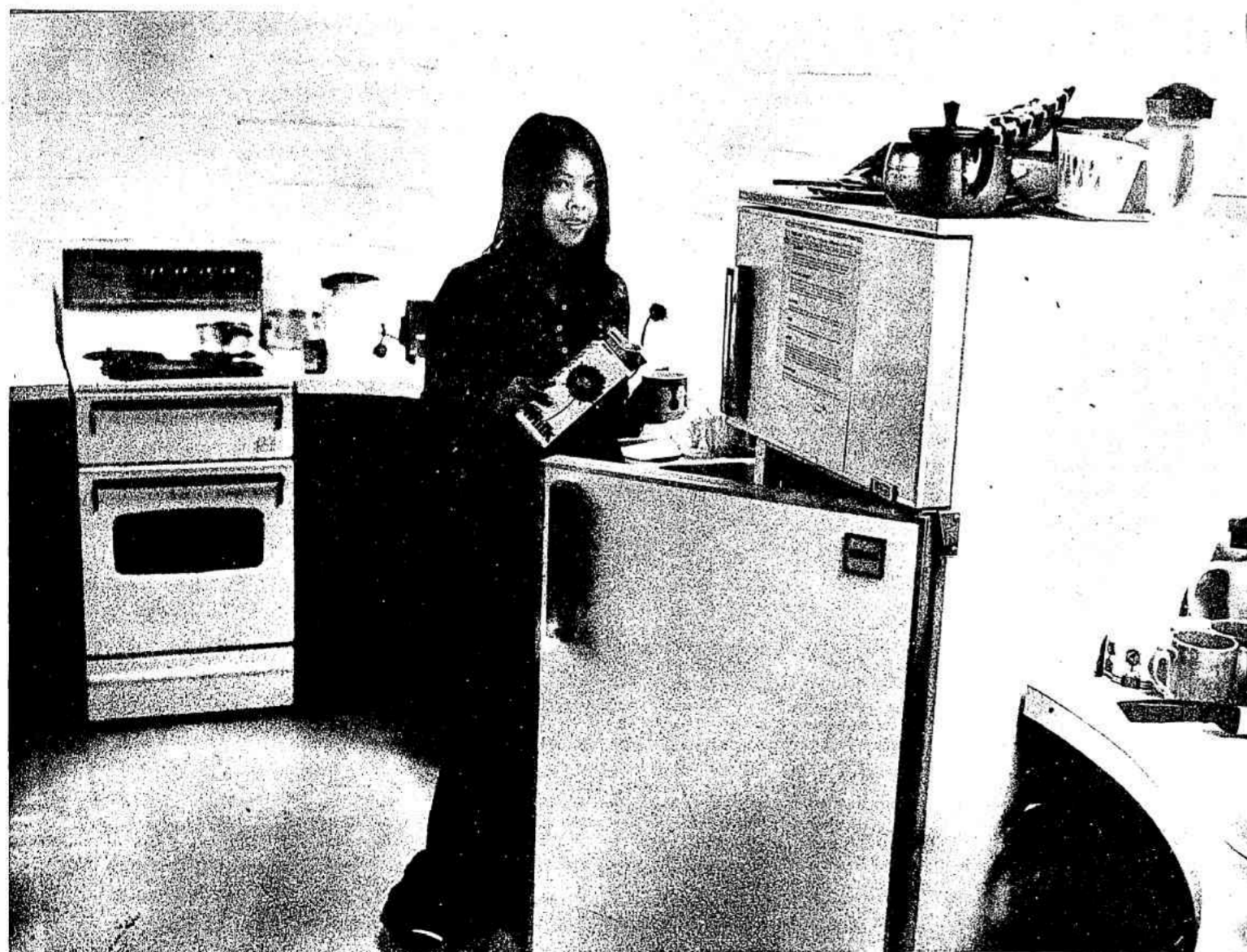
Personality clashes, while they inevitably exist, are not the hassle they might be - even the groups of 5 seem to be able to accommodate them, or at least success-

fully submerge them. Paradoxically, however, this style of accommodation also tends to overcome the 'eyes-front' isolation often found in the older style halls. As you are part of a group in which everyone at least knows of your existence, there is less chance of being left dying in your room because no-one's noticed you haven't appeared for a while. One unfortunate tendency which is developing is the isolation of groups from each other. This will possibly be overcome by the necessity to borrow food and utensils from other kitchens.

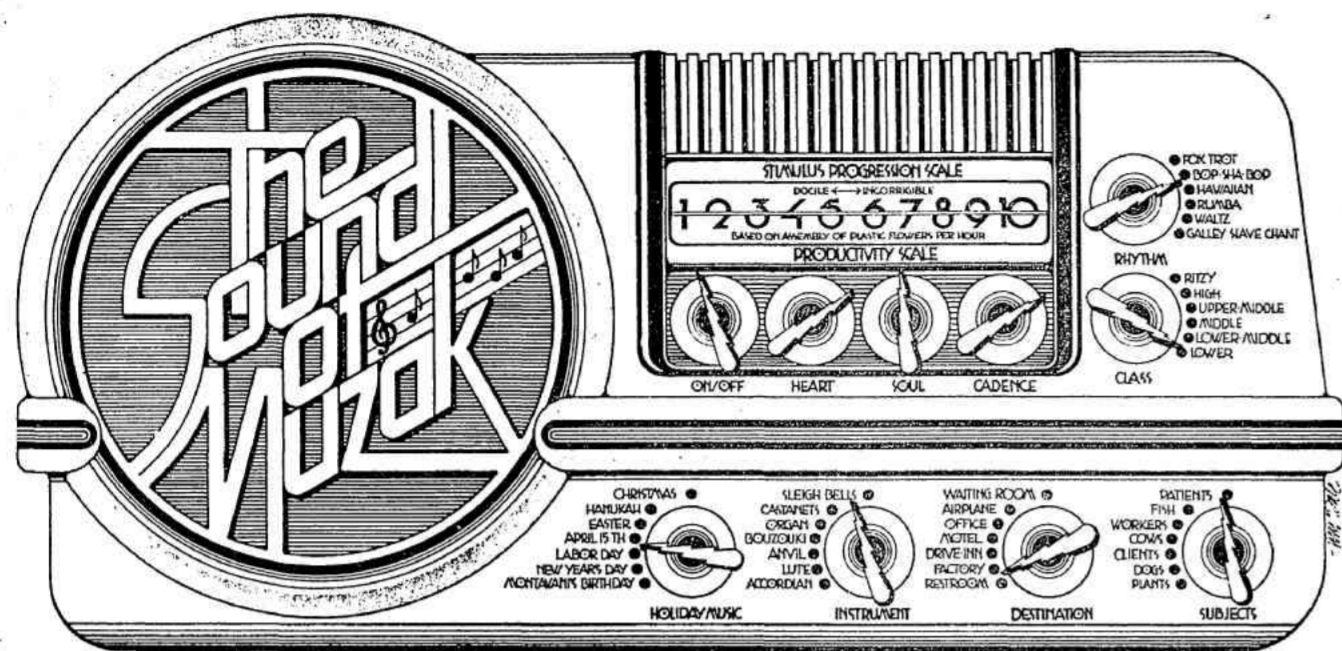
Overall, Toad Hall could be summed up as all the joys (or otherwise) of living in a house with a group of people, plus the convenience of living on campus. One even gets immune to the other people's ghastly taste in posters.

Di.

Photo: David Austen



MUZAK



Muzak oozes through the halls of the Pentagon, the Astrodome and hen houses in San Bernardino. It accompanies Nixon at work at the White House and San Clemente. Grocery stores and cocktail lounges coat their customers in Muzak because it creates an environment that makes people want to stay longer...and the longer they stay the more they buy.

And in the Los Angeles area alone, reports Mary Murphy in the *Los Angeles Times*, Muzak is piped to nearly one million secretaries, clerks and factory workers.

Now so integral a part of our daily lives, you might think that Muzak just naturally emanates from the ceiling. But The Muzak Corp. is a \$400 million a year industry with an estimated captive audience of 80 million listeners in 26 countries.

80 percent of Muzak's high precision speakers are aimed to the work environment, says Tony Woods, executive vice-president of the Los Angeles Muzak franchise which, valued at \$2 million, is one of 283 nationwide Muzak franchises.

Explaining the work habits of those bored by their jobs, Bob Willard, Muzak marketing vice-president, says that "from 8 until 10.30am they are in constant decline. After a break and the idea of lunch they have a tendency to pick back up. When they return from lunch they are close to the efficiency they were in the morning. It is constant decline from 1 to 3pm and then after a break there is a tendency to pick up until quitting time.

"What we do with our music is to program just the opposite, varying the

tempo, rhythm and the number of the instruments. When people are at high efficiency we are at low stimulus value and as people go down we climb."

And each time of the day and each day of the week is different.

"A company's yearly income is pretty well fixed," says Wood. "Profit depends on only one thing...the output of your people. And if you want more profit you've got to make your people more efficient. In this way, Muzak functions as management's tool."

But, Willard hastens to add, Muzak is not for everyone. "We know of no value of Muzak to a self-thinking or creative person. Muzak has no value to engineers, architects doctors, lawyers, business executives or any creative person. For instance, obviously Tony's and my jobs are quite stimulating so we

don't use background music per se. If we need stimulating, the company is in trouble," he said with a big wink.

"The only time we recommend it for executives is to cover up conversation. Say we are talking about salaries and we don't want the girls to hear. We turn on the Muzak and it masks the conversation and keeps it in the room."

Muzak has come under considerable fire for its inherent...and fully utilized...manipulative nature, and the Muzak Corp. is somewhat defensive. Says Willard: "People might consider it a form of brainwashing but we don't like that term. We feel that people who are doing their jobs and who want to be working can benefit.

"Ultimately, it is not a question of how a person feels," says Willard, "but if they do a better job with Muzak."

NERVE GAS

A new, "safer" nerve gas, which the United States Army proposes to deploy around the world, has triggered major congressional hearings on US chemical warfare programs and policies.

Rep. Clement J. Zablocki, (D-Wisc.), who chairs the House National Security Policy and Scientific Development subcommittee, says hearings set for May 1-14 will examine international agreements and current US policies on chemical and biological warfare, as well as the need to retain a retaliatory chemical warfare capability, including the newly developed binary nerve gas.

In another expression of congressional concern, the House Armed Services Committee recently cut by approximately half the Pentagon's request for \$6 million in development funds for the binary gas.

"Safe" Nerve Gas

Unlike presently deployed chemical weapons, the binary gas consists of two separate non-lethal components which mix to form a lethal nerve gas only after the projectile has been launched toward its target. The Army believes the new gas will be safer to produce, ship and store—an important selling point, in light of a string of embarrassing and potentially dangerous nerve gas accidents in the last decade.

Testing of chemical weapons has been a headache for the Army since 1968, when an errant aerial nerve gas experi-

ment's Arms Control and Disarmament Agency, believes that the threat of a US nuclear response should be sufficient to dissuade the Soviet Union from launching a nerve gas attack. Ikle also feels that US introduction of binary nerve gas weapons may complicate negotiations at the United Nations Conference of the Committee on Disarmament, which has been working on a chemical warfare ban since 1972.

Military advocates of nerve gas as a deterrent maintain that chemicals reduce the likelihood of all-out nuclear war by providing a less drastic alternative to conventional warfare. But arms experts like Dr Herbert Scoville, Jr., a former high-ranking Defense Department and CIA official, suggest the opposite may be true: by interjecting chemical weapons between conventional and nuclear war, says Scoville, "you are putting an intermediate step in the escalation of warfare to weapons of mass destruction." Nerve gas, he suggests, may serve as a stepping stone, rather than an alternative, to thermonuclear weapons.

British chemist Julian Perry Robinson fears that recent US developments in chemical warfare technology will make nerve gas easier to use, and that the reduced expense and hazard of binary technology might tempt smaller nations to acquire binaries as a "poor man's nuke", thus leading to a new proliferation of

chemical weapons. At the Dugway Proving Ground in Utah killed more than 4,000 sheep scattered across the desert south of Salt Lake City. The following year, Congress suspended all open-air nerve gas tests not specifically approved by the Secretary of Defense and cleared with public health officials and local authorities.

The Pentagon has not announced field-test plans for binary weapons, and informed sources believe this reluctance reflects concern over the public outcry that would greet the resumption of open-air testing. Some observers believe the Pentagon may be considering deployment of the new nerve gas without the customary field trials, to avoid such a controversy.

According to the Pentagon, converting the Army's 82" and 155 mm. artillery shells to binary use; and destroying current stocks, will cost an initial \$400 million. Other binary weapons are slated to follow.

US Chemical Weapons Stockpile

Since 1969, when President Nixon disavowed first strike use of lethal chemical weapons, the United States has spent \$129.6 million on chemical warfare research. The nation currently maintains a worldwide stockpile of nerve gas weapons as a deterrent-in-kind against a potential soviet nerve gas attack, but some arms specialists question the need for this arsenal.

chemical weapons.

Far-Reaching Hearings

The Zablocki hearings will focus on a resolution introduced in the House by Congressman Wayne Owens (D-Utah) calling for a total re-evaluation of US chemical warfare policies. The resolution, which has gathered some fifty co-sponsors also calls for the Senate to consider immediate ratification of the 1925 Geneva Protocol, an international agreement which bans first use in combat of "asphyxiating, poisonous or other gases and all analogous...devices."

President Nixon promises to submit the Protocol to the Senate for ratification in November, 1969. When he finally did so eight months later, he added a controversial rider excluding riot-control gases and herbicides.

In March, 1971, after hearings on the Protocol, Senate Foreign Relations Committee Chairman J.W. Fulbright asked the President to consider "whether the need to hold open the option to use tear gas and herbicides is indeed so great that it outweighs the long-term advantages to the United States of strengthening existing barriers against chemical warfare".

The White House has never responded to Fulbright's query and the United States remains the lone major power that has not acceded to the 1925 agreement.

Pacific News Service—Light Powder and Construction Works.

THE WASTELAND

"Economic development depends on what people do. What people do depends on what they believe."
— Arthur Lewis

What I want to try to do in this paper is to suggest to you that a great deal of the environmental problems have socio-economic causes, that is, that they have a lot to do with the economic system that man has created, and with the social and economic practices, values, beliefs, and attitudes, that the system engenders. That the environmental problems are not susceptible to easy resolution without quite significant changes in the values, attitudes and practices inherent in the socio-economic system. That these would amount virtually to the creation of a new one, in the long run, if man is to survive. That this applies especially to the economic system which has been in existence over most of the globe for the last four or five hundred years — to wit, capitalism. That it also applies to certain kinds of so-called socialist systems which construct themselves in the image of capitalism, or at the very least think they have to compete with it, to survive.

To do this I shall have to work with a thick brush on a broad canvas, as they say, and go back a fair bit in history, and switch from one topic to another rather abruptly.

Attitudes to Nature

The first point I want to make concerns man's attitude to nature, which is a much older word than environment. But that is what they used to call it. Now, this attitude has a great deal to do with the way a society gets its living, and the extent of knowledge about phenomena. For example, take a very early form of society of the nomadic hunting type, when man got his food by moving from place to place in search of game, wild berries and such like — say, aboriginal society, as it was.

Here, the attitude to nature, or the environment, is something of which man is an essential part, but which provides him with the means of survival. He must not maltreat it; his attitude is one of a recuperative cycle; that is, he does not kill off all the game available, but when it gets sparse, he moves on, letting nature recuperate and re-stock, before he returns. He has a certain reverence for nature, expressed in part through a whole series of gods of rivers, seas, forests.

The essential thing is that these are his values and attitudes towards nature, or his environment, which he understood only vaguely; but he knew, given time, that it would recuperate of its own accord. This, I call the recuperative value system.

The Original Re-cyclers

The next example is of a peasant agricultural type of society. Their attitude can be described as regenerative, that is, they are really the original conservationists, the original re-cyclers, to use the modern jargon. They, unlike the nomadic hunter type, stayed in one place and cultivated the soil. They knew little about the physical laws of the universe, or soil science, or anything much in a scientific fashion. But many had been cultivating the same pieces of land for many hundreds of years, and some cases, as in China, for thousands.

They knew from long experience, that if you treated the soil, nature, the environment, in certain ways, such as getting water to it, draining it, fertilising it with animal and human excreta, that crops could be produced, and the land could be regenerated, so that they could keep on doing this year after year. It was not scientific in the modern sense; changes

were not very frequent, and they lived at such a subsistence level that it was dangerous to experiment too much. They knew only what worked, what provided the means of survival at a low level, but they knew from experience that if they did certain things such as terracing and irrigation, and refrained from doing others — such as double cropping, or chopping down all the trees, that the environment could be regenerated, and kept fertile and productive. There were of course harmful environmental effects, but these were often due to necessity, such as the need for wood fuel, or ignorance, such as the destruction of flora by herds of goats.

Religion

Bound up with all this is religion, of course. And I use this term in its strict original sense — it comes from two Latin words, *res* and *ligio* — meaning things that bind. In other words, a set of rules about behaviour, or a morality, if you like, concerned with both man's relation to man, and his relation to his environment, his gods, his universe. Hence you had goddesses of fertility, in relation to crops, livestock and also humans (which is where phallic worship, of course, comes in). I assume you know all about that.

Now, the central point is that none of these pagan religions saw man as the centre of the universe, man as antagonistic to, or master of the environment. True, although Nature was seen often as a hostile force, something over which man had no control, for he did not understand it, he could only make sacrifices, and propitiate these forces — hence worship of the various gods, and sacrifices to them.

Victory of Christianity

The victory of Christianity over paganism was probably the greatest cultural revolution in history — certainly in relation to man and his environment. Because it paved the way for an exploitative value system in relation to the environment, compared with the pagan ones of recuperative or regenerative value systems. What did Christianity tell people about their relations with the environment?

One historian describes it as the most man-centred religion the world has even seen, especially in its Western form. It established, for example, a faith in perpetual progress, which was unknown either to Greco-Roman antiquity, or to oriental religions. A faith, incidentally, which Marxism inherited.

But more important, it destroyed pagan animism, a cultural system which conceived of man as part of nature or the environment; and replaced it by a culture which made it possible, and legitimate, to think of exploiting nature, in a mood of indifference to the feelings of any natural objects. In short, it set up man, not as a part of nature, but a creature over and above it — a creature of dominance and exploitation. And all, of course, in God's name — for man was created in God's image — man was not a part of nature. God created Adam, and, as an afterthought, Eve, to keep him company. He did this after he had created the world, the earth and its plants and animals. God planned all this explicitly for man's benefit and rule.

In short, Christianity not only established a dualism of man and nature, but also insisted that it is God's will that man exploit nature for his proper ends. This was in stark contrast to ancient paganism and most Asian religions.

Historians suggest that evidence of the victory of the Christian exploitative attitude to nature can be found in Europe as early as the 8th century, in changes in ploughing techniques; and in the

10th century, in illustrated calendars, which emphasised that man and nature were two separate things, and man was master, whereas this dualism had not been noticed before.

So, then, human ecology is deeply conditioned by beliefs about human nature and destiny — that is by religion, as I have defined it. To Western eyes, this is very evident in, say, India or Cahlon or Ball, but it is equally true of ourselves, and our medieval ancestors.

Science and Christianity

In fact, modern science really originated from Christianity; it began as an attempt to understand God's mind by discovering how his creation operates. Most of the early scientific investigations were undertaken as essays in religious understanding; from the 13th century on, to Leibnitz and Newton into the 18th century, every major scientist explained his motivation in religious terms. Some still do, but it was not until the late 18th century that the hypothesis of God became unnecessary to many scientists.

So here, then, is the most important social or cultural root of the environmental problem. Science and technology have grown out of Christian attitudes towards man's relation to nature. These attitudes are held almost universally not only by Christians, neo-Christians, and post-Christians, but also by non-Christians and probably by Rationalists, who may not realize their religious inheritance!

If this is so, it follows that environmental problems cannot be solved by applying more science and technology. We have to get rid of the Christian legacy — that we are superior to nature, contemptuous of it, and willing to use it for the most trivial of human purposes.

The basic religious value system was fertile soil for the so-called Scientific Revolution, which many historians have dated from about 1500-1700, but which some are now suggesting goes back much earlier. But certainly some kind of scientific revolution was essential before the Industrial Revolution could occur as it did, around 1800.

The Emergence of Capitalism

There is obviously a connection between the Scientific Revolution, and the emergence of capitalism, which began around the same time, and there is controversy about which caused which.

This, I cannot enter into here. I only wish to suggest that both together changed man's values and attitudes towards his environment, giving the basic Christian attitude a powerful boost through vastly increased knowledge, understanding, and later, technique.

Capitalism began as an exploitative system, which intensified man's greedy and acquisitive instincts, providing a mechanism whereby he could exploit both his fellow man and nature, in the pursuit of his own private gain. In my view, it still is; and this is the main source of the trouble.

But it was the scientific revolution which not only enabled him to do this far more effectively than ever before, but also in a sense, provided an added rationale for him.

Because it changed his conception of nature. Man now began to learn about the secrets of the dark forces of nature — he uncovered the laws of nature, as they used to call them. Once he learned to use these, he could then manipulate it far more, in his own interests than ever before. Once he did this, he became Lord of the Universe, so to speak. He still paid lip-service to God, and still pretended he was doing these things for the Glory of God — indeed, he adapted his religion to include this, which is why



John Calvin and Protestantism were essential for the flowering of capitalism.

Now, more than ever before, man was no longer seen as part of nature, but, by virtue of his intellect, reason and scientific knowledge, as well as what God had said, became a creature set up over and above it. Hence, the exploitative consciousness or value system in relation to the environment was greatly re-inforced, in contrast to the recuperative system, or the regenerative system.

The motive was the acquisition of wealth by the exploitation of fellow men and women, and the environment; knowledge was provided by the scientific revolution; and later the technique, by the industrial revolution. We cannot really separate these — motive, knowledge, and technique — the end and the means, for each reacts back on the other.

Mass Destruction

In all this there was no concept, really, of responsibility towards one's fellow men, or to the environment. Each man's hand was set in competition against his

fellow, to exploit nature. Whoever got there first, and could use the best technique — which included violence, chicanery and corruption — got the spoils for himself.

Hence the expansion of Western Europe, beginning with Spain and Portugal. And the destruction of the civilization of the Aztecs and Incas in the search for the purest expression of wealth — gold; and the slave labour in the gold and silver mines of Mexico and Peru, ending in a total destruction of their civilization, their culture, their cities and their environment.

Hence the destruction of the North American Indian, his herds of buffalo and bison, the ruthless exploitation of his forests, and the turning into a dust-bowl of the prairies by monoculture and overcropping.

We all know about these virgin lands, but we are not all aware of how the virgins were raped by man; The Australian story has been well told in a book edited by Alan Marshall, called 'The Great

Extermination' (Panther, 1966), subtitled: 'A guide to Anglo Australian cupidity, wickedness and waste', it tells in detail how flora and fauna have been decimated, rivers ruined, and forests destroyed in the two hundred years since the white man set foot on the continent.

But the American case is probably the most spectacular example of the rape of the environment by the exploitative system. Here, not much more than 200 years ago, was the perfect setting for a new experiment, for there was a vast new continent, unspoiled and beautiful, far from the wasteful rivalries and superstitions of the Old World. Here capitalism was given a chance, under the best possible conditions, to show what kind of society could be built.

In 1939 the Chief of the US Soil Conservation Service told Congress what had happened to the land. He said: "In the short life of this country, we have destroyed 282 million acres of crop and rangeland...about 100 million acres is finished...we cannot restore it...every day, as the result of erosion, we lose

the equivalent of 200 40-acre farms. It is gone forever."

As for timber, there were originally 2 million acres of virgin redwood trees along the Pacific Coast, many of them hundreds of years old; 1.7 million acres have been felled, and when Californian residents organized a campaign to save the last of the redwoods, Governor Reagan said: "Redwood trees? Why, if you've seen one you have seen them all."

Scientists have estimated that not only has the US destroyed 80% of its forests, but also has killed off 85% of its wild life. As for water pollution, the American Academy of Sciences has warned that, if it continues at the present rate, all the oxygen will be consumed by 1980, in every one of America's major 22 river systems.

There is nothing new about these kinds of environmental problems. In the uncontrolled and unthinking lust for profit, similar atrocities have been perpetrated all over the globe, as the Europeans took the land by force from the native inhabitants. In Africa, the black man used to say: "When the white man first came to Africa, we had the land, and he had the Bible. Now he has the land, and we have the Bible."

In such cases, often the best land was taken for plantations of coffee, sugar and cotton, and this forced the local population to live off poorer land, thus causing an environmental problem for them. In countries such as India the situation was compounded further, because their handicraft industries were destroyed by the imports from British factories, so that those displaced had no alternative but to go back to the land — a kind of double squeeze. No industry — less fertile land to return to.

In the West Indies, the life was sucked out of the land by large scale sugar cropping — monoculture — so that even food had to be imported, where once it had been plentiful. For some unfortunate countries, not only were their natural resources ruthlessly exploited, but also their populations. It has been estimated, for example, that at least 10 million, and probably as many as 14 million Africans, were taken as slaves to work in the plantations in the West Indies, the USA and South America.

For everyone landed, several more were either killed in the taking, or died in transit. It is often forgotten, incidentally, that American capitalism was founded on slavery; in 1770 there were almost half a million there, and George Washington himself was a slave owner. By 1860 the number had grown to 4 million in the USA — that is only just over a hundred years ago. It is forgotten that human and natural exploitation go hand in hand. It is also often forgotten that the wealth extracted from the slave trade, and the cotton and sugar plantations in the Americas, provided much of the foundation for Britain's Industrial Revolution, as well as loot from India.

Mining and Profit

Quarrying and mining, too, have been great despoilers of the environment, through the waste left behind, and through subsidence. Here we need only mention the vast coal tips of South Wales in the United Kingdom, the slag heaps that surround Johannesburg in South Africa, and the mining towns of the USA. This still goes on, for in the USA in the mid-sixties 2.5 — 3 million tons of rock were still being left lying around, annually, and a total of 5000 square miles of land had been despoiled by surface mining.

All this despoliation and exploitation has been due not only to the uncontrolled greed for profit of capitalists ruthlessly competing amongst themselves, but also to the fact that there has been no method

of capital accounting, that is, no method of measuring by how much the stock of natural resources was being used up or destroyed; and no means of making people responsible for it. Every company has a balance sheet, but in it there is never a figure for the capital value of the natural resources and environment; and by how much this is being reduced each year.

If there were, the real costs of economic growth could be sheered home to where it belongs — those who control the operations and make profit for them. Instead they often get a tax benefit because they are engaged in mining, and hence the big depletion tax allowance in the American oil industry — about 22.2%. It is significant that some American accountants are now talking about the need for socio-economic accounting, which would attempt to cope with this question.

The trouble is that once a natural resource has become private property in the capitalist system, the owners regard it as their business alone, what happens to their resources. There is no concept of this being a trust for all society and for future generations; the economic time horizon is too short.

A Band Wagon Issue

Let me now turn to industry and urban problems.

Industrial pollution has been a fact of life for a long time now. The main reason why it has become a bandwagon issue recently is, very probably because the middle classes can no longer escape from it, as they could for generations.

Again, this pollution was a direct result of the acquisitive, competitive nature of the capitalist industrial process; and a system of costing which included all the social costs borne by society at large — which he could avoid paying. Here I cannot do better than quote direct from a new book by Barbara Ward and Rene Dubois, called 'Only One Earth', page 57:

"To the entrepreneur, therefore, it seemed folly to permit any avoidable costs to be laid to his account. The definition of 'costs' in the early industrial system took on a minimum content which they have to some extent retained. Costs were what the entrepreneur could not avoid paying. Anything else was left to others or left undone. Untended slag heaps piled up beside the mines and furnaces — some of the size of the tragic mass at Aberfan in Wales, which more than a century later, slid down into the valley and obliterated the village school with the children in it. Industrial effluents were left to flow off the rivers. The factories belched choking smoke into the air above, and their interiors were unadorned as economy could make them, nightmarish of noise, heat and danger from throbbing, thrusting, uncaged machines into which pauper workers, often under ten years old, could fall to their death."

"Political investigations, such as factory acts and inspectorates, little by little improved internal conditions. But the use of air and waterways as giant sewers for effluents aroused less concern, in part because the scale of industrialization and the flow of consumer goods, were not at first, so great as to make winds and waters and tides incapable of clearing up a good deal of the mess. Natural systems were treated as 'free goods' because they still appeared to be costless cleaners. It is true a few of the classical economists discussed the problem of what they called 'external diseconomies' — one factory's soot dirtying the next factory's windows or upstream chlorine

poisoning downstream fish — in other words, the costs an enterprise can cause to others while escaping damage itself. The economist also suggested remedies — fines for delinquent behaviour, taxes on effluents. But as late 1967, one of the world's most widely read economic textbooks discussed such external diseconomies only in footnotes and an appendix.

So, all the workers in the factories, and those forced to live close to them, have suffered all kinds of pollution for nearly 200 years.

I can testify personally to this from my own experience in Sheffield, an industrial city in the North of England.

Nothing was done about this in my day, because it only affected workers and the poor. Others were able to escape to the suburbs — in fact, the suburbs were a direct result of industrialization.

The richer you were, the farther out you could afford to live, and especially, in England — up — which meant to the West. Hence the origin of the term the West End — because the prevailing wind in the United Kingdom is from the West.

In fact, not so long ago you could plot the voting areas in the large cities of the United Kingdom on a geographical basis — the East End voted solidly for Labour, and the West End, being middle and upper class, predominantly for Liberal and Tory. In short, the West End took the profits, and the East End the grime and filth.

Town Planning

Next — urban problems, these are due primarily to *uncontrolled* land use. Why is this? Because there is private property in land; because the land speculator and developers are politically stronger than the so-called town planner in most places, and make a farce out of town planning. They are interested in one thing — making the maximum profit out of a piece of land.

Hence, high rise buildings where land is dear, because the more people you can crowd into a given piece of land, and are willing to pay for the right to use it, the more money you make. So — expansion upwards — the only way to go.

The prototype, as in so many things, of capitalist land use in cities, is the USA — the country which invented the skyscraper. Its original habitat — New York-Manhattan Island. Recipe for the mess that is New York — take a small island in a river, choose it for your financial capital, allow land to be sold to the highest bidder, and the system will crowd as many tall buildings into that area as possible. Result — a concrete

jungle with narrow canyons excluding sun and air — and monstrous temples of Mammon which prevent or limit the natural flow of air and wind. Natural heat and humidity are increased, so air conditioners are essential; and you need a great deal of electric power to light, heat and cool the buildings, and drive the lifts up and down.

They fill the narrow canyons with carbon-monoxide from slow moving cars and buses, essential to carry people in to the expensive land sites where they work, because they can't possibly afford to live there.

Having got together this heap of humanity in this fashion, it is a profitable market, so everyone else wants to get there to exploit it. So you take no steps to prevent any further growth, because this would affect somebody's potential profit — especially the owners of the choicest real estate, who may be so rich they can buy and sell and bribe the political party which runs the city.

Further, having ensured that most of the profitable assets are in private hands, and most of the income from these accrues to private persons, you then throw onto the public purse the task of disposing of the vast mountains of garbage and waste that the ant heap produces every day. Because the rich will not pay out of their profit enough money to finance these essential services, and because these activities do not produce a profit or capital gain for anyone they are ill-staffed, poorly paid, under researched and engineered. So that garbage removal has not advanced much, technologically, in many years — there is no profit in it.

Finally, you then finance an enormous advertising industry, which persuades people to consume more and more, eulogises private enterprise, denigrates public services and taxation. It flatters the stockbroker and the real estate agent, and down grades the garbage man in the social scale (see Frank Hardy's "The Outcast of Foolgarah").

In short, what I am saying is that, if you wanted to design a socio-economic system which would exploit and despoil the environments, create industrial pollution and enormous cancerous cities, you would design the capitalist system.

You can fiddle with it here and there, alter a few prices, and tax various sorts of behaviour. You will probably improve it quite a bit — but as usual those who profit from it most will manage to pass on most of the costs to those who profit least.

But it is unlikely you will get to the root of the problem which is the very system itself — based on *irresponsible*

exploitation of nature and man for private gain.

Socialist Systems

Next, a quick word about socialist systems. Most of those developed in the world have been poor and technologically backward societies. They have seen socialism as an engine of forced industrial growth, and in the face of hostile capitalism, have pressed on with economic development to try to ensure their survival.

In the process many have committed similar sins to those of capitalist society, and have come to see their objectives as similar — the maximum rate of growth of material wealth, irrespective of what happens to relations between people and between man and his environment. Hence a form of state capitalism without capitalism. China, I think, is the main exception.

This is where we return to values and attitudes which I mentioned at the beginning. For whatever the socio-economic form, if the dominant values are materialistic and exploitative, then both man and his environment will be exploited by such a system. If the dominant values are different, and say in effect that once a society has achieved the means of feeding, clothing, housing, educating and caring for all of its people at a tolerable level, then the crucial things are — what sort of human relations are there to be in that society? — and what should be our relations to the environment?

Then we might see some light at the end of the tunnel. Then we might see science and technology and engineering used responsibly in relation to finite resources, for the benefit of all, and not for the profit of a few.

But I cannot see much evidence that capitalist society is really serious about the problem. Some minor forms of capitalism, such as in Sweden and some other Scandinavian countries may be, but when I look at the purest expression of the capitalist form in the world today, the USA, I can see some much publicised tinkering, but little else.

Illustration

Let me illustrate the grounds for my skepticism. Some years ago, in 1968, an estimate was made of the costs of repairing some of the damage to the American environment. This included reforestation, soil conservation, air and water pollution. The total came to \$12 billion — a lot of money. But that was *less than the cost of the war in Vietnam for 20 weeks!*

A Nation's value system is indicated by its economic priorities. Certainly

the American system does not put its money where its mouth is, on the environment issue. The war on pollution, etc., is as phony as the war on poverty in the USA — as phony as the Vietnamese war is real. In short, the financial cost of the environmental programmes in the USA is not a problem; what is the problem is that that country *prefers* to spend hundreds of times as much money on destroying not only the environment, but also the people, of a small, poor South-East Asian country, rather than set its own house in order.

This leads me to my next point, which is really an emphasis on what I have said earlier, but perhaps not clearly enough. That is, that the exploitative nature of capitalism, both towards man and the environment, is built into the system by *the market*, which unfortunately is what economists misguidedly worship. Written in invisible ink over practically every economists study door is the dictum "Obey ye the market." *And this is precisely the source of the trouble.*

Despite all that I have said about the anti-naturalistic bias of the Christian ethos, it was not until organic community relationships, whether they were tribal, feudal, or peasant — not until these dissolved into market relationships, that the planet itself, and those who inhabit it, were reduced to *resources of exploitation*. Human and natural resources became *commodities*, to be bought and sold for a profit, and the ideology of competition not only pitted man against man, but man *against* environment. If there is to be any salvation, this concept must be rejected — man and nature are *not* commodities to be bought and sold in the market place.

A renowned anthropologist, Karl Palanyi, said this clearly, back in 1944. He said — and it is worthwhile quoting him at length:

"To allow the market mechanism to be sole director of the fate of human beings and their natural environment... would result in the demolition of society... Robbed of the protective covering of cultural institutions, human beings would perish from the effects of social exposure; they would die as the victims of acute social dislocation through vice, perversion, crime and starvation. Nature would be reduced to its elements, neighbourhoods and landscapes defiled, rivers polluted...the power to produce food and new material destroyed."

Thus spake Karl Palanyi, in 1944 — 28 years ago — a true prophet, if ever there was one.

AFRICA

AFRICA — A SAVAGE MUSICAL

Everyone will be aware by now that AFRICA is performing on campus this week. The thousands who have already seen it in Victoria, NSW and at Sunbury '74 are enthusiastic testament to its success as a Rock Musical — "The thinking mans Rocky Horror." Cheech and Chong it 'aint — at less than one quarter the price and totally original.

It is not Africa's fault that the Melbourne Age compared it to Hair in structure — to what else could they relate it when they said "...it is a good deal more honest. Unlike Hair, Africa does not dwell on trendy, unassailable philosophy — it has a political line which it pushes ruthlessly and with originality. The play parodies western cultural ideals —

mainly racial and sexual — by focusing on them in their most extreme form, in South Africa.

At first it gives every sign of being a satire of the western worlds maverick state.

The safe distance of the satire is soon blurred by a dialogue which persists in alternating the Australian ethos with the South African."

It is a pity that exam paranoia is, currently so rife at ANU. Why not pick up your tits and get off your bum, light up and come to Africa.

CAC has decided as a benefit to students that the on campus performances will cost 75c instead of the recommended \$1.50 and to make up the deficit the public performance will cost \$2.50.

Africa was written by ex-Adelaide

playwright/composer Steve J. Spears, and workshopped into its original Pram Factory form by some of Melbourne's best under and over ground actors and musicians overseen by APG Director/Actor Lindsay Smith. The underground experiment blossomed into a standing room only smash. The Aquarius tour was directed by Felix B. Tonto, a talented actor/director from the original cast and co-founder of the National Rock Theatre with Dave Healy and Steve J. Spears.

Musically Africa covers everything from blues, hard rock and laid back Jazz to pseudo folk, country and western and hillbilly. Its characters include the epitome of the sado-macho-sexual Gary Gutter, the ultimate black female ooh—aah chorus and the full production

number tear-jerking wanking extravaganza.

Africa! Africa! What a beautiful sound it has to the tongue and lips and throat. Africa! Africa! Get to know it. Africa! Where the wildbeast and gazelles and elephants and rhinos and pelicans fly and walk and stumble in the long grass of Nature and Freedom. Freedom! Get to know it. Freedom! Africa.

Enthusiastically reviewed by Rolling Stone, Living Daylights, Melbourne Age, Nation Review, Digger, Melbourne Times, Music Week, Man and Curtain Calls, Africa is well worth an open minded look.

Dave Healy.

"Hey, come and have a look at Sally and George. They're at it again."

Oh no, don't they ever stop! That's the third time today."

"And they don't show any respect for Sunday afternoon rest, either. What would the Pope say?"

"But poor old George, fancy getting stuck in that position. It's almost as though they were about to walk their twenty paces before a duel. God, that must hurt."

"Didn't you hear him yelp when they turned back to back? And he's stuck there now, Sally's in complete control."

"Not such a bad idea," smiles Virginia, to the accompaniment of 'embarrassed laughter', as in a Bristow comic.

"Don't you even think about it," answers Jeremy, in a mock threat.

"The funny thing is that George is so keen. He's been hanging around ever since Sally went on heat. He stays here all day, and lies around the kitchen door all night, whining. The procreation instinct in him must be incredibly strong." Jennifer looks at me, questioningly.

"Perhaps he just does it for the pleasure" I reply awkwardly, unnerved by such close examination of these sexual machinations.

"You're kidding, of course. Just look at him - does that look like pleasure to you?"

"Who knows what dogs are thinking", I return, with a contrived nonchalance.

"Come now, Andrew! Surely it's just an instinct to provide for the continuation of the species, to create further life."

"I suppose so. There doesn't seem any other reason for it. It's pretty pathetic, though, that a dog's life is only worth that."

"Especially if he doesn't enjoy it," continues Virginia.

"I don't know why you keep letting Sally out. You're only torturing poor George."

"For God's sake, Andrew, it's perfectly natural," says Virginia, with self-assurance.

"Oh well," says Jeremy, "as long as noone expects me to perform like that". He moves back into the living room, and is closely followed by Virginia, who sits next to him on the couch, and takes his hand in hers.

"anything on the TV worth watching"? asks Jennifer, returning to her dress pattern. "If not, would someone like to put on a record?"

"Pretty terrible movies on tonight. We may as well listen to a record." Virginia gets up, moves across to the record player, and, after a few moments spent looking through the piles of records, selects something by Carole King. In the background the grandfather clock chimes, and the passing of several hours is signified in its reverberations. Sitting reading the morning's paper, I half watch Jenny, who, bent over her materials, gathers pieces together, and miraculously they take the shape of a dress. She has her back to me, and does not see my wandering eyes, nor my imaginings. Virginia and Jeremy are still in the same place, though now Jeremy lies in her lap, his fingers playing with her hair. They talk, but softly, to each other, and seem hardly to be present, merely shimmering on the periphery. The soft music from the record is augmented by the rhythmic clicking of the scissors, as the pieces of material are moulded into the preconceived shape. The finishing of the record is scarcely noticed, and it is sometime before we become aware of the silence surrounding us. Virginia moves, as if towards the record player, but Jeremy takes her hand, and leads her silently out of the room. They disappear down the hallway, scarcely disturbing the scene before my eyes.

Moments of silence follow, conforming to no set duration. The finishing of the right sleeve prompts Jennifer to look up, and I return her smile immediately, as

though I been waiting for it. "Beethoven, anyone?" she asks, and the coyness of her smile invites more than my "Oh yes, how about the ninth?"

"I've just finished reading 'Mansfield Park'," continues Jennifer, making the non-sequeter sound quite natural. "I have to agree with you, it is quite a remarkable book. Although, I suppose, Jane Austen had the scene readily before her, she manages to describe it so vividly that I can feel quite at home in a world so different from our own. I found that I could enter easily into the scenes she has created, and feel at one with this new world. A masterpiece like that lasts, too, it's not merely a transient flight of fancy. It's funny how really good artists can create so successfully."

"Yes, just think of Tolkein. A whole world, with characters, tongues, codes of behaviour, and even maps, all of which are real to the reader. Far more real than 'In the beginning God created the heavens and the earth'."

"The Artist As God", if you think of God as Creator par excellence. Just think of what the mind of man has created, it's staggering."

"Atom bombs?", a phrase dropped playfully to destroy her theory. But playfully.

"Even atom bombs offer so many complexities that it is hard to understand their having been conceived in the first place." She picks up the dress, which is hanging together by the hand-sown

seams, and holds it to herself, to check the length. "And I suppose we are all creators, in a way we all adopt the position of God. Not only the craftsman, but all of us. It's a strange thought, isn't it? Either in our minds, or following conceptions arrived at by our minds. 'I am God'," she utters sonorously, as though through the voice of an oracle. "And just think of those stupid dogs, screwing away, and poor old George in such pain! What is their instinct compared with our intellect?"

Her smile still dispersing a radiant beauty, she asks me to pin-up the hem of her dress.

I move towards her, while the powerful sounds of the second movement flood the room with this example of man's inestimable genius. Giving scope for man's spirituality, the piece destroys the importance of physical actions, and, not paying proper attention, I clumsily knock the tin to the floor, where the pins scatter like the drops of water from a splash.

We both laugh, and fall to the floor to search for the pins. Jennifer bends forward, her partly undone blouse parts, and my eyes light instantly on the curve of her breasts. Lines from a Holub poem come to me, and my imagination wings its way to an undiscovered heaven. Our hands touch, and I draw her towards me, while one hand slips the blouse from her shoulders. As searching hands move, the clicking that signifies the end of the record goes unheeded. My hands caress

the soft, smooth skin of her rounded breasts, and move slowly down to the warmth of her thighs. As I feel the strength of my erection, I lower my naked body down on hers, and, waking now, I have momentary glimpses of soiled linen, but my body strains to taste to the full the pleasures of this wet dream, this thing which drives me, which sustains me, which revolts me. Jennifer's breasts fade beneath my hands, and my fingers are aware only of a wet ooze, which causes me to roll to one side. The vivid creations of my imagination recede, until all that is left is the physical reminder. And on Sundays too, when the sheets are clean.

HARDLY

I had been wondering for some time whether I would do it, but I decided that I should not. One just doesn't do that sort of thing. No other reason. One just doesn't. The level of the noise was rising continuously, ominously, and I could not hear anything. Nor could I hear everything, because nothing was being said. I did not know that I was being talked to, because I was not listening, because I did not think they would be talking, not to me. How could they? Nothing could be heard, the noise was so loud. I was just not interested in what they were saying, because they were saying nothing.

If I have to pass the ash-tray one more time, I will hit someone. With the ash-tray. But I can't do that, because they keep asking for it. If one is asked, one can't refuse. They are not asking to be hit, they are asking for the ash-tray.

The world situation is on the decline. It seems that we are headed for another period of depression. Things cannot continue on this uneven keel, they must go down, to settle. This has been filtered through from the next table, where there is a conversation about the rise in price of sausage rolls. The true significance of this has apparently escaped the sausages which seem content to roll, selling their labours for always higher prices.

Did your exams go well did you do number three I wrote three pages for number three did you I didn't weren't you tired I wasn't so was I.

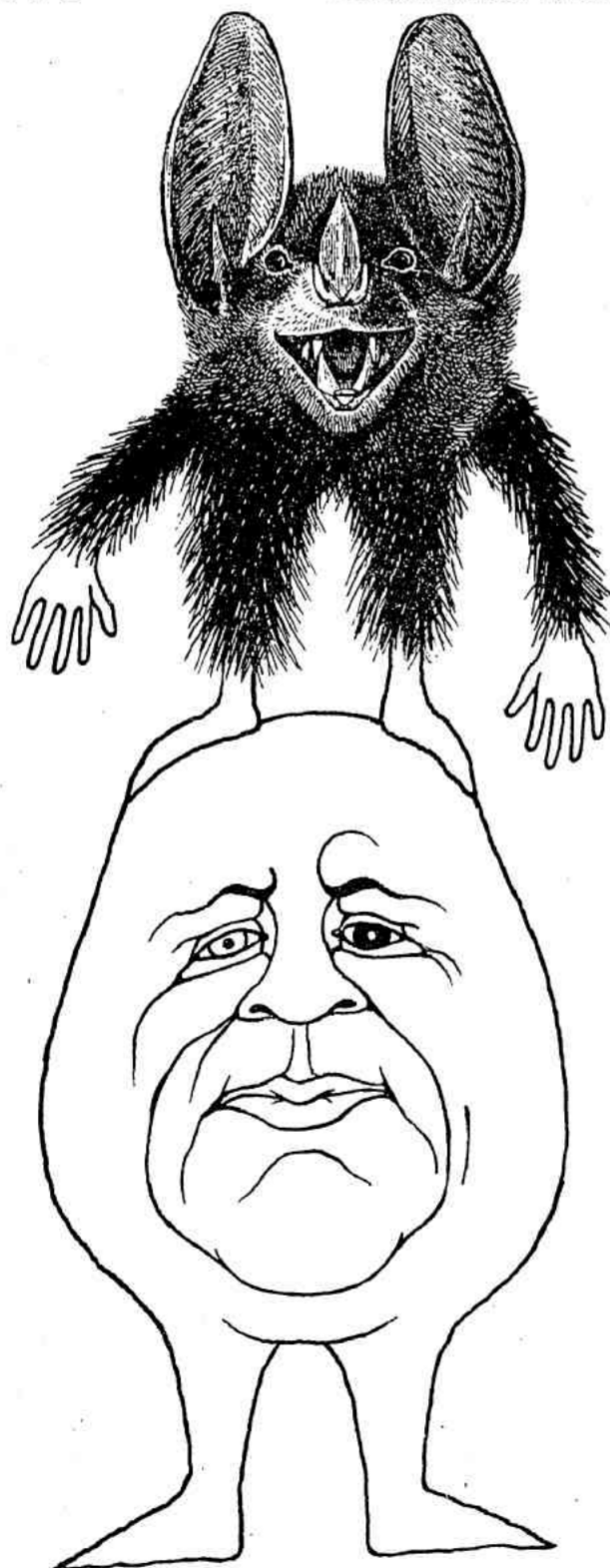
We had not been left there long before the general trend of the conversation became apparent. It has been this way now for a number of years, years in which the developments have been staggering. After all, three cents just this year.

The noise had been interrupted by the crying of a child, a small, fat, child, whose noise was taking my concentration away from my thoughts. Between the cries there were references to situations, to places I had never been, to people I would never want to know. Through the cries of this dissatisfied child I began to understand enough to make sense of the noise. Through the juxtaposition of the worlds of noise the two came together and began to mean something. I stared threateningly at the child, hating this seed of man's impotence. The child failed to acknowledge me, and continued with its cries. We were all getting up to leave, I had finished with the ash-trays, the noise was constantly increasing, the scraping of chairs and shuffling feet having been added. We were near that table and the child did not even pause in its crying to show us respect as we were passing.

I picked up the child and threw it to the ground. It lay there crumpled, like a broken toy.

Like a broken toy. Like a broken toy like a broken toy. One does not do that sort of thing, I do.

Peter Whitney



VIRGINITY

What does virginity mean, anyway? Maybe virginity is a physical state but, much more important, it's a state of mind. Those of us who grew up in religious families feel that to lose our virginity before marriage is to have sinned. We are no longer chaste, unsullied, pure white ...like the Madonna.

For a long time after I began to have sexual experience, I, like many women in the early 1960s, knew little about birth control. I was afraid to seek medical help because of the laws of my state and my own guilt-ridden Roman Catholic background. I confined my sexual involvement to heavy petting, since the Catholic Church makes intercourse seem like such a sin. The day I left the Church was the day I had an argument in the confessional with the priest about whether having intercourse with my fiancé was a sin. I maintained it wasn't; he said that I would never be a faithful wife if I had intercourse before marriage. He refused me absolution and I never went back.



The virgin-whore contrast is not only a religious notion. It runs through a lot of literature and art, and it is part of our everyday growing-up experience as well.

As I was growing up in the 1950s, the group of kids I went to school with accepted the virgin-whore dichotomy. Those specific words weren't used, but the value judgment was certainly there. There was a clear difference between a "good" girl, who wouldn't sleep with a man until he married her, and a "bad" girl, who was considered "hot," "fast," and "an easy touch" because she would succumb and have intercourse with boys. There was no parallel judgment made on the boys. They had sex with the "bad" girls, but planned to marry a "good" girl; in fact, they were expected to get experience so they could teach the girls they married.

The sexual revolution of the 1960s and the advent of the pill started to change these feelings about the importance of virginity. Its loss before marriage was less disapproved of if you grew up in the sixties rather than in the fifties. But new problems were created. In the fifties if a guy was pressuring you to sleep with him and you didn't want to, you could use the virginity bit on him. Or you could use fear of pregnancy as an excuse. In the sixties it became harder to say no; being a virgin was passe, and birth-control methods were more widespread.

The loss of virginity, the loss of the state of purity and innocence, is viewed as a move from childhood to adulthood, a definite breaking away from parents

and a move toward more autonomy and independence. Autonomy is surely a good thing, but the cost of sexual exploration should not have to be a sharp, brittle separation if that doesn't seem necessary.

It's ironic that my mother who had been sexually repressed herself should in turn protect my virginity for the sake of a man she doesn't even know (and surely won't like!).

The linking of virginity and marriage often forces us into marriage before we are ready, before we know it's something we want.

Men, traditionally, have made a big production of the bursting of the hymen. Marriage manuals spend chapter on it. Pornographers go wild over it:

At length by my fierce rending and tearing thrusts the first defenses gave way and I got about halfway in ... as I oiled her torn and bleeding cunt with a perfect flood of virgin sperm. Poor Rose had born it most heroically,



not live up to the mythified scene.

The hymen is a pliable membrane. Hymens often get stretched before first intercourse. General physical activity (i.e. horseback riding or climbing trees) won't stretch your hymen, but petting (digital intercourse) or insertion of a tampon will. First intercourse often takes place with no physical pain at all. The man need not be a battering ram; the woman need not scream and faint. The mythology distorts reality to make women seem more helpless and men more aggressive than they are.

Why are we urged and expected to feel this pain? Marriage manuals give hints on how the husband can reduce the pain of penetration, but with the mention of the possibility of there being no pain at all, a note of apology creeps into the text. The books hardly ever suggest that a man is not due his quotient of pain, for pain is part of what keeps the two unequal.

It is the easiest thing in the world for a woman to stretch her own hymen by inserting a finger into her vagina and periodically exerting a little pressure on the sides of the entrance. Simple as it is, most of us don't think of it, because we don't have any information, and we are uneasy at examining our own bodies, and most important, we are afraid of depriving men of their drop of blood. We are afraid of having our offering questioned as not pure enough.

Virginity and all that surrounds it has had a powerful hold on the lives of many of us. We have been shaped by society's norms about virginity without specifically asking ourselves what we want and need. It is another example of how we are expected to respond to others—parents, men, friends, the Church, the values of our culture—and not to ourselves.

Reprinted from "Our Bodies Our Selves"



SHORT STORIES

The International Council of Women is publishing an Anthology of Short Stories in 1975. All contributions are to be written by women. If you are interested in contributing to the Anthology, see Andrew Benjamin at the Students' Association or contact Mrs Belle Gillies on 95-7427



or at:
78 Stuart Street,
Narrabundah, ACT 2604

The Australian section of the Anthology closes on November 1st. Stories should be from 1500 to 3000 words in length, and should be original, unpublished works. The aim of the Anthology is to give "deserving creative writers the chance to have their works published internationally."

A clever woman knows how to keep a man *Smart women are emasculating* All women think about is their looks *A woman's place is in the home* If she can't get along on what I give her she can get herself a job *Women can't handle money* I let my wife do all the book-keeping *Why can't she do anything right?* With her looks she doesn't need brains *Women are only suited for monotonous work* Just like a women to change her mind *All women want is to get married* Men create things, women create life *Once they get married they sit around and get fat* A man works from sun to sun but a woman's work is never done *Women like to be raped* It's a smart broad who holds out for a license *All women do is gossip* Women basically dislike other women *Women are always so emotional* Frigid bitch *Career women are too damned independent* Women cling like vines *Women don't think* Conniving female *If she goes to college she'll never get a man* They're all alike *I can't figure women out* Never trust a woman *Behind every great man is a woman...*



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HE'S
the
PEET MISEE

YES... MAHATMA VISHNU
BUCKS IS WHAT YOU'VE ALL
BEEN WAITING FOR. HE CAN
GIVE THAT PEACE OF MIND
AND EMPTINESS OF POCKET-
BOOK THAT WE ALL DESIRE
OUT OF LIFE. YOUR FIRST
LESSON IS FREE, BUT... YOU
WILL NEED TEN ADDITIONAL
LESSONS. WE ASK A \$15
DONATION FOR EACH OF THESE
LESSONS. ACCEPT NO
SUBSTITUTES!



MAHATMA VISHNU BUCKS

FRANCHISES NOW BEING SOLD!



I THINK THE OLD
KOOT'S HAD IT!

LET ME TELL YA, THE OLD KOOT HAD
IT LONG AGO... I BOUGHT THE BODY
FROM A MONASTERY IN INDIA!

WHY AM
I HERE?

HE'S MY FAVORITE
GURU SINCE NEIL
YOUNG!

RID YOURSELF OF
WORLDLY GOODS

MINUTE PAPER

Edition: Attorney-General (15 October 1971).30 October 1971.

we intended to publish a secret ASIO document on this page — but our printers (weak kneed bastards — which they admit) say they will form no part of a conspiracy to commit or aid or abet a crime.

You will have to be content with the report on page two. There are copies of this secret document on notice boards throughout the university.

Mark Attridge

ASIO, ASIO CAN I PLAY TOO?

COUNCIL

Changes in Education and action were the demands we made in the occupation of the Chancelry. But there was another demand, the demand for a democratic University where non-academic staff could be represented. This was put off and almost forgotten and yet the absence of democracy stared us all in the fact at the Board Meeting the next week. The fact that our education and our welfare is decided on by countless Committees which report to a Board of 60 people and no students or to a Council with 46 people and 2 students is something we have put up with for too long. The non-academic staff have had enough, the most militant union is asking for 6 representatives on Council. They have grown tired of other people deciding on the nature of the ANU where they have to work. But if 2,300 people deserve 6 representatives, how many do the 4,600 students deserve? The time is ripe for all of us: tutors, technicians and students to act on the demand for a democratic University, where we all elect those who govern our work place. At Melbourne University there is a democratic Assembly to advise the Council

and Boards, let us take a step beyond it and reform our Council so it is no longer a home for tired old businessmen and slick administrators. The present Council did not know *Woroni* existed — God knows how little else they knew about the place we live and work in. Non-academic staff can't remember when a Council member last spoke to them! What ordinary lecturer or tutor was last talking to the 4 representatives of non-professional staff on Council about what went on? We cannot expect real change in our conditions until we can be sure of holding the decision-makers responsible. We cannot expect to make representation worthwhile until there is a democratic governing body in the Council. We cannot do anything until the professional democracy has become a universal democracy and until even businessmen face the electors. While we are talking about education let us remember what a fight it was to even get talking. Let us remember the obligation between us and the non-academic staff for representation on Council and the name of democracy in which we made that obligation. Any obligation demands action.

THE UNREPRESENTATIVE COMPOSITION OF COUNCIL

Total Academic Staff:	Reps on Council	16
	Total in University	831
Total Non-academic Staff:	Reps on Council	Nil
	Total in University	2413
Total Post-graduates:	Reps on Council	1
	Total in University	826
Total Undergraduates:	Reps on Council	2
	Total in University	4691
Convocation (graduates and all and sundry but not ANU Staff)		4

Governor-General's appointees

Sir Frank Richardson: Ex-Chairman Cox Bros

Sir Warwick Fairfax: controls massive amount of media. *Sydney Morning Herald*, *Canberra Times/News*, *Macquarie Broadcasting*.

Mr J. Moore: quiet accountant

Mr P. Lawler: Department Special Minister of State

Mr T. Lawrence: Department of Supply

Sir Fredrick White: CSIRO

Mr A. Yunken: Head of Melbourne building firm.

Sir Brian Hone: ex-Headmaster, Melbourne Grammar

Sir Norman Cowper: Bank of NSW (\$500,000 to Liberal Party)

Mr G. Colman: J.B. Youngs

Mr J. Evans: Parliamentary Counsel

Dr McDonald: Sydney doctor

Council Appointees

Mr J. Darling: millionaire businessman/investor

Prof. M. Wright: Melbourne Uni. Medical School.

Parliament

2 senators: Rae & Wheeldon

2 MHRs: McKellar & Klugman

The document in page one certainly makes interesting reading but the story behind it makes a reasonable story too. The document was first leaked by a senior ASIO man to a leading Fairfax paper at the start of May. That particular paper then

promptly sat on it although it was reasonably certain of its authenticity — one must remember there was an election in May.

The ASIO man got a bit bored at this lack of action and then shipped a copy off

to the *Age* where Ben Hills managed to beat up a reasonable story on the 13th of May.

On the 14th Snedden held a National Press Club luncheon in Canberra and Hills was flown up for a quick snack. He

questioned Snedden about the document and naturally Billy pleaded innocence

And don't forget the Attorney-General on the 19th October 1971 was Ivor Greenwood.

Martin Attridge.

Memo tells of wire taps

By BEN HILLS

A document purported to be a secret Australian Security Intelligence Organisation memorandum is circulating throughout Australia.

The document indicates that ASIO was instructed to check on at least seven people, including union officials, communists, a teacher and a women's liberation leader.

The checks — which included telephone tapping — were apparently initiated by the former Attorney-General, Senator Ivor Greenwood, in late 1971.

The document, which "The Age" believes authentic, is in the form of a minute paper from one ASIO official with the designation "CIO" to the first assistant director-general, following a meeting with Senator Greenwood on October 19, 1971.

The document shows that dossiers had been compiled, or security checks made, on people in Melbourne, Sydney and Darwin.

Three of those named could not be contacted yesterday. We have deleted their names. Those mentioned in the document are:

● A talks assistant employed by the ABC in Melbourne. The memo indicates that his telephone was "intercepted" and a log of his conversations in September, 1971, was read by Senator Greenwood.

● Mr. Jack Munday, then secretary of the NSW Building and Construction Workers' Union, and a member of the national executive of the Communist Party of Australia. ASIO was asked to check his "correct name" and security record.

● An employee of the Commonwealth Health Department, who was then Northern Territory secretary of the Administrative and Clerical Officers' Association. ASIO was asked to check on him.

● Mr. Alan Parry, then a senior social studies teacher at Templestowe High School. ASIO was asked: "Have we any record?"

● Mr. John Halfpenny, Victorian secretary of the Amalgamated Metal Workers' Union, and a member of the Communist Party. Security was asked for a brief "record" on him.

● George Crawford, then Vj tor-

ASIO man's secret report is circulated

ian chairman of the Labor Party and national secretary of the Plumbers' and Gasfitters' Employees' Union. ASIO was asked for his record.

The document also names a Melbourne woman who was a leading member of women's liberation in Melbourne and is an Amalgamated Postal Workers' Union member. The minute says this:

"Is ASIO aware that (woman's name) has been employed at the Melbourne mail exchange? I said she would not come into a vetting category."

"(The Attorney-General believed she could cause similar danger there, as has been caused at the Sydney mail exchange by agitators.

"The Attorney-General suggested (the) PMG Department should be advised (woman's name) record."

"If her employment is confirmed, he thought she should be got rid of, even by promotion (I) to some minor post office)".

Not surprised

Mr. Crawford said yesterday that he was not surprised ASIO had been asked to report on him.

"It's something we always suspected was widespread in the trade union and Labor Party movement, but could never prove," he said.

Mr. Crawford, a prominent anti-Vietnam war campaigner, was deposed last year after four years as State A.L.P. chairman. He is a member of the A.L.P. State executive.

He said: "I have always suspected they had some sort of dossier on me. Things happened which made me think they

"planted" people at our meetings, and even bugged my office . . . but of course I have no proof of this.

"Every system has to have some sort of intelligence system, but it should be used to maintain security, not for a government to spy on and harass its political enemies. That is a shocking abuse."

Mr. Alan Parry, now deputy principal at McLeod High School, said he was "surprised, and not a little disturbed" that ASIO had been asked to report on him.

"My only 'crimes' are that at university I was a sleeping member of the Labor Party, and in 1965 I was with a group of teachers who toured China. And I did take part in the Vietnam moratorium," as did 80,000 other people.

Mr. Parry said he had met Senator Greenwood twice while he was at Templestowe High.

"Maybe he had a niece at the school and just wanted to make sure she was in sound political hands," he said.

Mr. Parry said that he had never been a communist or held a political party position.

"The only time there has been a complaint was a few years ago when I was accused of handing out DLP literature at school," he said.

Mr. Parry said it was "Orwellian" and "an astonishing misapplication of public funds" that ASIO should be checking on him during a time of Croatian extremism in Australia.

Mr. Halfpenny said the AMWU had asked the Labor Government to disband ASIO. "This is proof of the way a government can abuse its security services," he said.

He said he would ask the present Attorney-General (Senator Murphy) to show him his file, and

for other members of the AMWU to be shown theirs.

"There is no doubt in my mind that this surveillance is continuing under Labor. ASIO is a law to itself," he said.

Mr. Munday, who is standing as a communist candidate in the Senate election, said he had "strong suspicions" that his home and the CPA office in Sydney were "bugged" by telephone wire taps.

He said he suspected that during "green bans" which held up work on \$1700 million worth of office buildings in Sydney, wire tap information was given to development companies fighting his union.

Mr. Munday said the ASIO surveillance was despicable and abhorrent.

"It is an invasion of my privacy. It is completely alien to my understanding of the rights of people in a moral society," he said.

On holiday

The woman mail officer named has been based at the PMG's mail exchange branch in Spencer Street since September, 1971. She was on three months' leave yesterday and could not be contacted.

The NT union official named recently retired after six years as honorary secretary of the NT branch of the Administrative and Clerical Officers' Association. He was an employee of the Commonwealth Health Department in Darwin and Gove.

The journalist named has been a broadcaster with the ABC radio talks department for about 10 years. He has been involved in a number of radical causes and is at present believed to be on his way to protest against the American base at North West Cape.

A spokesman for the Director-General of ASIO (Mr. Peter Barbour) said "no comment" yesterday when asked about the "leakage" of the minute paper.

"The Age" has tried to reach Senator Greenwood for three days to seek his comment and reaction. He has refused to make himself available.

VISIT BY AFRICAN FREEDOM FIGHTERS

"The purpose of our struggle is not only to destroy. It is first and foremost aimed at building a new Mozambique, where there will be no hunger and where all men will be free and equal. We are fighting with arms in our hands, because in order to build the Mozambique that we want we must first destroy the Portuguese colonial system...only after this will we be able to use for ourselves, our labour and the wealth of our country."

—message from *Frelimo* Central Committee to the Mozambican people; 25th Sept., 1967.

COLONISATION

Mozambique was first visited by the Portuguese in 1498 when Vasco da Gama was on his way to India. To safeguard the route to India, Portugal set up provisioning stations but left the interior untouched.

Portugal did not succeed in subduing the African states until the wars against the Emperor Gungunhana of Gaza in Southern Mozambique in 1895-1898. African armed resistance against Portugal's attempt to set up a colonial administration continued until it was finally crushed in the early 1920's. Portugal's claim of a 500 years presence in Mozambique is mythical.

Portuguese Colonial Policy was that Mozambique is not a colony or a country with the right to self-determination and independence, but an Overseas Province of the Portuguese nation and that Portugal has a moral and "civilizing mission" to perform.

In practice this meant a conscious and systematic liquidation of the African cultural values. This policy failed; for in the 400 years of Portuguese rule, 0.07% of the African population had acquired the status of "assimilado" or "civilised native". Conditions for the Africans have been appalling.

Examples: Contract/Forced labour, Export of labour to South African mines, Lack of education facilities, Poor housing and health services, Pass laws, Corporal Punishment, with the use of the palmaria.

AFRICAN NATIONALISM

a) Every form of political association was banned, but the idea of national resistance first started among a minority of intellectuals and wage earners. The first significant organisations were formed in the early 1920's: Ligo Africano in Lisbon, and Gremio Africano, later known as Associaçao Africana in Mozambique.

b) *Frelimo*, the Mozambique Liberation Front, was born out of three nationalist movements, Uoenamo, Manu and Unami, to form a United Front to fight Portuguese Colonialism. What necessitated this was the massacre of over 500 people, who took part in a peaceful demonstration, in Meuda (northern Mozambique) in 1960. That was a departure from the politics of reform and peaceful protest. Dr Eduardo Mondlane, the first President of *Frelimo* wrote,

"Although determined to do everything in our power to try to gain independence by peaceful means, we were already convinced at this stage that a war would be necessary.

People more familiar with the policies of other colonial powers have accused us of resorting to violence without due cause. This is partly refuted by the fate met by every type of legal democratic and reformist activity tried over the preceding forty years".

Faced with armed struggle in the colonies, the then Portuguese Prime Minister/Dictator Antonio Salazar declared in 1961, what became the battle cry of the Portuguese fascist regimes:

"We will not sell: we will not cede: we will not surrender: we will not quit one fragment of our sovereignty... Our constitutional laws forbid it, and even if they did not, our conscience would do so".

No more alternative for the oppressed. In practical and positive terms, this war of national liberation has involved national reconstruction.

a) Education: i) the Portuguese educational policy in Africa could be summed up by the words of an ex-minister for Overseas Territories:

"Education... cannot have as its objective the mere spreading of knowledge; its objective should be the formation of citizens capable of feeling to the full, the imperatives of Portuguese life, knowing how to interpret them and making them a constant reality, in order to secure the continuation of the Nation".

The Portuguese education programme, which has for over 400 years, left over 90% of the Mozambican Africans illiterate, aims at the inculcation of Portuguese values and the desecration of African cultural values among African school children.

The late Josina Machel, a *Frelimo* leader, described her school-days:

"The colonialists wanted to deceive us with their teaching; they taught us only the history of Portugal, the geography of Portugal; they wanted to form in us a passive mentality, to make us resigned to their domination. We could not react openly, but we were aware of their lie; we knew that what they said was false; that we were Mozambicans and we could never be Portuguese".

ii) *Frelimo's* Education Programme.

The creation of liberated areas in the wake of the success of the armed struggle posed the problem of government and the building of a new Mozambique. *Frelimo* gave priority to education. Initially this was directed "to combat tribalism, racism and religious intolerance".

The late Dr Eduardo Mondlane, spelt out the importance of education in the course of armed struggle:

"We have always attached such great importance to education, because, in the first place, it is essential for the development of our struggle, since the involvement and support of the population increase as their understanding of the situation grows; in the second place, a future independent Mozambique will be in very grave need of educated citizens to lead the way in development".

In the liberated areas, primary schools have been set up, and adult literacy campaigns intensified. At the beginning of 1970, the liberated areas had 160 primary schools with about 20,000 pupils taught by 250 teachers. They also run two secondary schools and an institute for the training of technical and medical cadres.

b) *Medical Services.* Portuguese health services have been and still are, mainly concentrated in towns. In the liberated and semi-liberated areas, *Frelimo* has had to develop and expand a medical programme. New clinics have been set up and larger hospitals established to deal with serious medical cases. Campaigns for sanitary education have been organised and well over 200,000 people have been vaccinated against smallpox and cholera. The medical programme has a political as well as a social function. It is made clear to the patients that the facilities are for the people's benefit, not for charity. The service is closely identified with the armed struggle and by the insistence that, at this stage, its principal function, is to make the people strong enough to fight Portuguese Colonialism.



c) *Production/Economic Development.*

The development of agriculture has been given high priority in the liberated areas. Prior to liberation, the people were compelled to produce crops according to the instructions of the colonial administration. They had to plant, cultivate and harvest crops, eg., cotton, rice, etc., sell it to concession companies at prices fixed by the Government far below those available on the international market. As a result, food production used to drop to famine levels. *Frelimo* has therefore, concentrated on the production of food crops like maize, cassava, millet, beans, cashew nuts, and groundnuts. The impetus to increase production came from the establishment of co-operatives which operate for both individual and collective needs. Some of the products are exported to facilitate importing of essential goods.

Frelimo's development programme is six-fold: agriculture, cottage industries, animal husbandry, fishing, commerce and technical training. The key policy is self-reliance.

ROLE OF WOMEN

A thorough analysis of the role of women in the context of national liberation has been made in relation to their position in traditional society, colonial society and the present situation.

Under the traditional system, the women were conditioned to feel alienated, confined to domestic life of rearing children and performing agricultural production at the service of their husbands. They were deprived of any prospects of taking part in political, cultural and social work. Their role was submissive and secondary.

The colonial system further worsened this situation. It subjected them to double oppression and exploitation: first, the general oppression and exploitation inflicted indiscriminately on men and women alike, in the form of forced labour, compulsory cultivation of certain crops, arbitrary imprisonment, racial discrimination, etc. And then the other more specific form directed only against women: separating women from their

husbands through forced labour and denying them the means to support their homes and children, colonialism created the conditions, whereby women were forced to resort to selling their bodies in order to survive. Women debased themselves, and were subjected to the most extreme humiliation by the colonialists who turned them into instruments of pleasure.

Furthermore, the struggle, as it relates to women's liberation has had to be defined to avoid the danger of emulating the women's liberation movements, attendant in the capitalist countries. The Mozambican women have not directed their attack on men. They realise that working men are themselves, exploited and oppressed, and that the reactionary ideas they have about women, have been instilled in them, by the system under which they live. It is against the system, that is, against the negative aspects of tradition and against colonialism and imperialism, that the Mozambican women are directing their struggle.

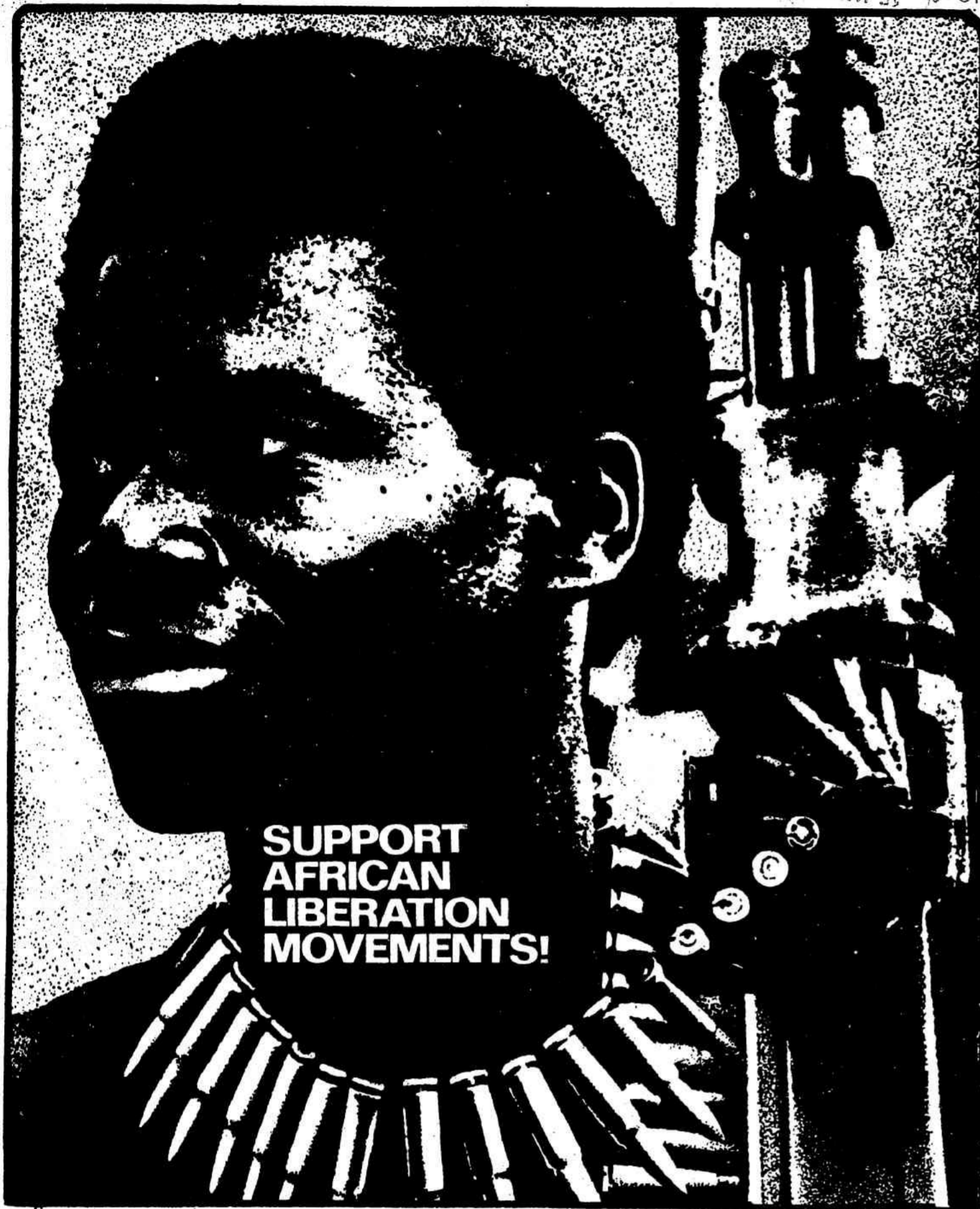
The Mozambican women have become a vital part of the liberation struggle. They are engaged in armed combat, education, medical services, nurseries, production, recruiting, security and clandestine work. Their struggle is part of an international struggle for the liberation of women.

Frelimo's aims, therefore, are not only to displace the Portuguese who claim to rule them but to build a new society: to found and develop institutions of self-rule whose democratic and modernising vitality can overcome, not only the heritage of foreign autocracy, but also the heritage of an older Africa.

Woroni is edited by Martin Attridge and Shane Moloney. Printed by Progress Press Pty Ltd, 20 Wollongong St Fyshwick Heights. Published by the Director of Student Publications, Andrew McCredie. Responsibility for electoral comment in this issue is accepted by Andrew McCredie of 54 Officer Crescent, Ainslie.

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**SUPPORT
AFRICAN
LIBERATION
MOVEMENTS!**

**HEAR FRELIMO
REPRESENTATIVES
THE TANK
TUESDAY
1.00 P.M. & 8.00 P.M.**